2: Jochelson E-5 (1884-1902) 1933 Yakut

172 An iron hook for digging edible roots and plants and iron fish hooks were also found.

In the caves of Orkhon were pieces of birchbark sewn with horsehair, which is the characteristic Yakut sewing material for the seams on birchbark baskets, kumiss vessels, and the covering of summer tents. Other Siberian peoples, as well as the Russians, manufacture jointed birchbark vessels. The Tungus sometimes sew their birchbark vessels very roughly with sinew thread. The fine technique of horsehair sewing for practical and ornamental purposes will be discussed later (Pages 176, 212).

The remains of square earth huts are reminiscent of the present winter dwellings of the Yakut. The ornamentation of clay vessels, fragments of which were found, is similar to the present Yakut decorative motives; it remains to be demonstrated, however, that the old Yakut potters brought their ceramic art to Yakut Province. Neither Tungus nor Buryat use clay vessels or previously knew the art of pottery making.

Among the finds is a steel for striking fire. There is evidence to show that the Yakut passed directly from neolithic culture to an iron age. Fragments of bronze kettles found in some supposed Yakut sites may be from kettles imported from the south. That the Yakut were and still are skilful iron workers is an acknowledged fact.

Spindle whorls were made of a kind of hard stone coal (slate?). Of particular interest was one spindle, found in Kurumchinakh, which was covered with writing (letters). In comparing these characters with those of various alphabets, it may readily be observed that many of them are similar, as far as they can be deciphered, to the characters of the Orkhon alphabet. There were thirty-seven symbols of which twenty-one are letters and sixteen indistinct, effaced signs, including perhaps mere scratches. The twenty-one letters appear to be an exact reproduction of the Yenisei-Orkhon characters. There are eighteen consonants and three vowels. Some of the characters are repeated and in all there are ten different symbols. The discovery of these writings so far to the north is of great interest. The ancestors of the Yakut, who, in remote times, emigrated from northern Mongolia, undoubtedly knew the Orkhon alphabet and this may explain the Yakut traditions as to the loss of their writings on the way to Yakutsk Province.[1]

● 212 172

We must analyze some discrepancies in the account of the finds representing supposedly old Yakut culture. The excavations were made in old earth huts and caves. Thus this horse and cattle-breeding tribe must have been nomadic, yet, at the same time, must have had permanent dwellings. This may be explained by their double occupation. Iron

[1] [Cf. pp. 45, 53, 55, category 116 -- ANALYST.]

2: Jochelson E-5 (1884-1902) 1933 Yakut

601 614 selves as the offspring of the mythical Omogoi-bai, in spite of the fact that they originate from his daughter, who married a Tatar or a Buryat.

583 591 606 To the end of the eighteenth century, there remained in vogue among the Yakut the custom of concession of wives. Formerly the bridegroom lived permanently in the house of his father-in-law, but in more recent times he lived there only for a definite period.

The *kalym*, or bride-price, replaced the system of marriage by capture. The origin of the *kalym* may be seen in the simulated enmity of the mother-in-law and the son-in-law.

583 587 837 842 A matriarchal system presupposes looseness of sex relations. The chastity of girls in rich families is not a question of morality but of *kalym*. The *kalym* for a widow or a girl who has had children is low. In the case of a widow, the belief in the right of the deceased husband may limit the number of wooers. A girl with a child, however, is sometimes preferred as a guaranty against barrenness which the Yakut dislike. In Yakut tales, the guest does not ask, "Where shall I sleep?", but, "Where do you put your guests?" and then they are shown to the beds of the girls. This is a form of hospitable hetaerism.

212 592 595 As the ancient Yakut had no written records, we know very little of their former life and particularly of their internal organization. Our information may be summarized in the following.

A household or yard was called *yal;* a group of individuals, who formed a family, as well as each member of the group, was called *körgön*. The family consisted of blood relatives as well as of relatives by marriage: sons-in-law, wives (polygamy), adopted children, laborers, and slaves of both sexes. When the Yakut polygamist had several wives, he had several *yals*.

567 592 601 888 At the head of the family was the *aga*, meaning primarily "elder in age" and then "father." All the people of the household were regarded as and called by him "my children," "my sons or my daughters." Among these were included not only his own children, but also all relatives by blood and marriage, by adoption, by purchase (slaves), and any other dependents, as war captives. The *aga* continued to rule as long as he preserved his physical and mental abilities. According to a Yakut tradition, aged parents and also sick and crippled people, unable to work, were doomed to die and were even buried alive after three days of abundant entertainment.

181 888 Trostchansky, who lived as a political exile among the Yakut for about twenty years, characterizes them as egoistical utilitarians.[1] He

[1] Trostchansky, V. F., Notes on the Yakut of the Yakutsk District (*Memoirs, Imperial Society for Archaeology, History, and Ethnography*, vol. 27, parts 2–4, Kasan, 1911, in Russian), 97.

2: Jochelson E-5 (1884-1902) 1933 Yakut

ART

172 ●212 On the route followed by the Yakut during their northward migration have been discovered many *pisanitzy*, or prehistoric pictographs, on rocks. Thus P. P. Khoroshikh in a description of the *pisanitzy* in the Irkutsk country published in 1924[1] illustrates two kinds of writing represented by conventional and realistic figures. Some of the conventional signs are regarded as old Turkic or as the so-called Uigur letters. The realistic figures represent men and animals (horses, reindeer, elk, goats, bulls, and birds). Some archaeologists relate these rock drawings and engravings to magical practices, but it seems unlikely that figures drawn or engraved with such great feeling for form were produced by the artists for any other reason than the mere love of the task.

532 The carvings of the modern Yakut, however, lack all artistic merit and can in no way be compared, for instance, with those of their eastern neighbors, the Koryak, whose sculpture in miniature not only surpasses the art of the European cave dwellers, but of the modern Eskimo. The vivacity and artistic execution of some Koryak carvings is remarkable. The characteristic posture and movements of animals are rendered with such realism as to produce a vivid image in the mind of the spectator and testify to the great skill and æsthetic taste of the artist.[2] On the other hand, the human and animal carvings of the Yakut are rigid figures bearing only scant resemblance to their originals. Their artists appear incapable of endowing them with life and motion, as in the ivory carving (Fig. 82) representing a man on snowshoes. The next two examples are somewhat better executed (Fig. 83*a*–*b*). Fig. 83*a* represents a carving in one piece of a wooden oil lamp on a wooden stand at the base of which are carved a horse sitting on its haunches and a cow standing. Fig. 83*b* represents a saddled horse. Both these carvings were made by a Yakut near Yakutsk who may have been influenced by objects of Russian art. The oil lamp in Fig. 83*a* (*mas ysyrnyk*,[3] wooden oil lamp) is made of hard birch root; the horse of softer wood. As to the horse, it is interesting to note that a bridle is not indicated and that the saddle has no girths; the whole appears to be an unfinished piece of work. On the other hand, the animal carvings show a certain liberalism on the part of the artist. [789] To depict human and animal forms is regarded as a sin, since it is feared that any biomorphic representations may be transformed into harmful

[1] Khoroshikh, P. P., Investigations of the Stone and Iron Ages of the Irkutsk Country (*Bulletin of the Biologico-Geographical Institute of Irkutsk University*, Part 1, Irkutsk, 1924, in Russian).
[2] See Jochelson, Koryak, 654.
[3] *Ysyrnyk* is the Russian word *sgrnyk*.

17: Erman--274 N-3 (1828-29) 1850 Yakut
116, 177, 212

"He [RCH: ie., a Yakut chief in Ulakhansk] assured me that the writing of the Buraets was quite unknown here, and that before the arrival of the Russians the people had no idea of written characters. Consequently, all written communications to the Yakuts are made in the Russian language and writing."

24: Wrangell--165-166 G-3 (1820-23) 1842 Yakut -1-2
116, 165, 173, 178, 212, 577

"I made several excursions on foot to different albuty, twenty or thirty wersts off. In one of them, called Sul'gi Etar (horse pasture), I met with a Jakut eighty-two years of age, named after Lieutenant Laptew, who visited the Kolyma in 1739. He had married a Russian woman, and could not only speak Russian fluently, but also read and wrote it with ease. In spite of his great age, he was so healthy and vigorous that he used to ride long distances with the young men, drive the cattle to and from their pasture, and take his share in most of the country occupations. He was very fond of tea and of punch, which are very expensive luxuries in this place. I passed many agreeable hours with this unusually intelligent Jakut. He complained of the ignorance of his countrymen, who, he said, had been formerly more civilized; and that, before they separated from the other Tartar races to which they are allied, they had possessed written characters, and, consequently, means of intellectual cultivation [166] which they have since lost. He asserted that his tribe had once inhabited far distant southern regions, and in proof of it he quoted several popular sayings, in which gold and gems, lions and tigers, are mentioned, of which they are now entirely ignorant. He was unable to speak more definitely concerning their earlier condition and country, as such accounts have only been handed down by traditions, which have been in great measure lost since Schamanism has yielded to Christianity. He said that litigiousness, dishonesty, and deceit had increased, and complained particularly that the immoderate use of spirituous liquors (of which, by-the-way, he was rather fond himself) had caused such a physical

deterioration in the race, that no one now attained to the age of a hundred years and upward, as was often the case in his father's time. He talked much of the severity of the climate, the frequent failure of the hay-harvest, and the ravages of wolves. I will here recount all that I could collect from his narrations and from conversation with his countrymen concerning their earliest history."

38: Dobell--13-14 G-2 (1812-13) 1830 Yakut
116, 171,174, 212

"As Yakutsk is the spot where the Yakuts, who are supposed to have migrated from some other part of Siberia, first made a settlement, I take this opportunity of giving to the readers what I have been able to collect on the subject of this horde, whose Tartar origin, according to my eyes, seems indisputably stamped in their features. There are credible proofs to adduce of their being descended from the Mongols, but their most probable origin is Tartar. On application to the chiefs of the horde, very little [14] light has been thrown on this subject, as they have no books, or written documents of any sort, and what has been derived from oral tradition is too imperfect and unconnected to afford any very satisfactory information. Their manners and customs resemble those of the Burettas: and indeed those of the Siberian tribes generally are very similar. The following facts however [RCH: see catagory 116, pp. 14-18] serve to establish the opinion of their having been descended from a race of Tartars living on the frontiers of the Government of Tobolsk, who call themselves Sagay, and who occupy a portion of the Barabinsky Step; or also from a tribe of Tartars of the same description living about Krasnoyarsk."

40: Burr--149-150 N-2 (no date) 1931 Yakut
116, 177, 186, 212, 635

" They [150] are an interesting and vigorous people, one of the few indigenous Siberian folk who can stand up to civilization. They number some three hundred thousand, and cover a vast area of north-eastern Siberia. They are ambitious and determined to acquire culture. They have a definite national consciousness, now expressed in the Yakut Autonomous Socialistic Republic with its capital at Yakutsk. True, there are hardly enough educated men among them yet to administer the young state, so that most of the officials are Russians. But they are making great strides in education, and of recent years have reduced their language to writing. It is characteristic that they have not adopted the Cyrillic alphabet from the Russians for this purpose, but the Latin, with various modifications, to express their numerous guttural vowels. This is the only item in their modern culture which they have not borrowed directly from their Russian neighbours, and the fact is in harmony with the policy of the Soviets, who are encouraging the Turanian and other peoples of the Union to take not Russian but Latin letters. "

53:Tokarev and Gurvich E-4 (no date) 1964
RV2 Yakut RV2

The Yakuts are very fond of eloquence. The ability to make a good speech at a meeting is highly regarded, and the speaker is greeted with cries of approval. 537

With regard to the songs (yrya), the melodies are simple and monotonous, but there are different genres, and the images are often artistic. It is possible to sing love songs (for girls and boys), dance songs, humorous songs, shaman songs, and so on, as well as improvisations, when a person tells in song what he has been doing or seeing. The motif of this kind of song is very simple and usually consists of two or three repeated notes. 533

The Yakuts did not have any other kind of music, apart from vocal. There were no musical instruments, leaving aside the shaman tambourine and the khomus, a small iron jew's-harp known to more or less all the peoples of the Old World. [534]

The dances of the Yakuts are very original. Particularly interesting is a round called the *ohyoxau*, performed during festivals. 535

The dancers stand in a circle arm in arm and in time to the singing move with majestic steps to the left, in the direction of movement of the sun. There were variations of this dance in different localities. There were also various dancing games.

Ornamental art attained a high level of development among the Yakuts. The carving of wood and mammoth ivory; the casting and stamping of silver, copper and gold; the embroidery and applique of leather and fabric; fur appliqué and mosaic; the weaving of horsehair: all these were arts performed with materials available to the Yakuts and in which the craftsmen showed particular artistic taste and skill. Basically there was no graphic art for other than decorative purposes among the Yakuts, just as in the folk art of the past as a whole, if we disregard the animal, and human figures made by the shamans, and the later carved sculpture made in imitation of Russian examples. 531 532

The style of the Yakut design was original, although it contained Tungus, Mongol and other elements. Geometric motifs predominated, at times rather intricate ones. On the carved wooden vessels we find circular designs consisting of straight, serrated and wavy lines with points, dashes and so on, covering almost the entire surface. In the stamping, casting and birchbark carving, there predominate symmetrical, rounded figures, such as hooks, meanders, pincer-shapes, and so on, with linear squares, concentric circles and so forth. Very typical is a design found on scoops and saddlecloths; here one is struck by the central two-horned lyre—a purely Yakut motif. 531

The darkening of silver, and the painting of wood and alder with a concoction of alder, were developed.

In the selection of colors, preference was shown for black, red and, to some extent yellow and blue. The same preference was shown in the selection of fabric of the appropriate color.

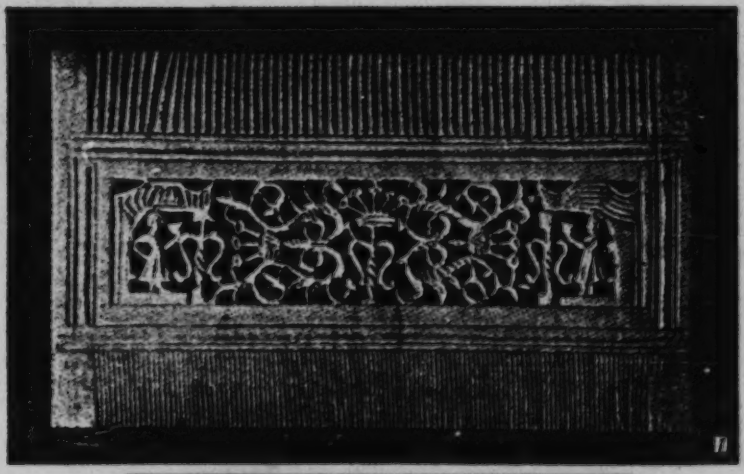
* * *

Such was the culture of the Yakut people up to the October Revolution. 175

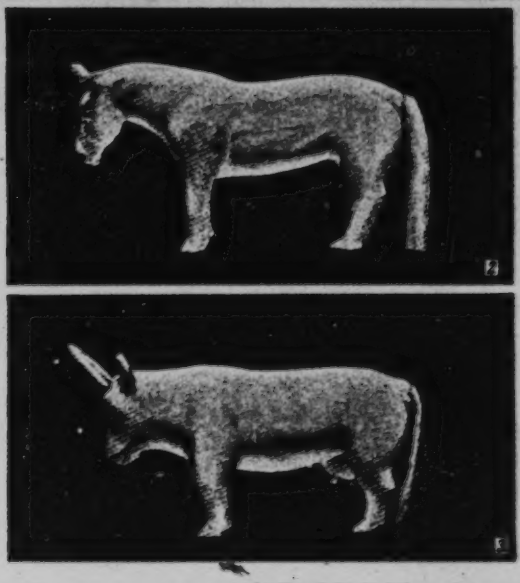
Particularly important was the cultural assistance which the Yakuts obtained from the fraternal Russian people during the prerevolutionary years. In the 19th century it was mainly the political exiles, beginning with the Decembrists, who spread culture through Yakutiya. There were also other progressive Russian people who diffused the beginnings of a cultivated way of life among the Yakuts. In particular, they laid the foundations of the Yakut written language. 177 212

53:Tokarev and Gurvich E-4 (no date) 1964
RV2 Yakut RV2

532
321



532
321



Bone carving, 19th century. 1—comb; 2—horse; 3—cow.

foundations of the Yakut written language. Uvarovskiy, a Yakut by birth, wrote down several Yakut texts in Russian characters, and on the basis of them Academician O. N. Boethling made the first scholarly analysis of the Yakut language. At the prompting of the eminent I. Ye. Veniaminov (a former missionary in the Aleutians), the priest Dmitriy Khitrov published in 1958 the first "Brief Grammar of the Yakut Language." A

53: Tokarev and Gurvich E-4 (no date) 1964
RV2 Yakut RV2

number of (ecclesiastical) books were published in Yakut. After the 1905 revolution, artistic and journalistic literature in Yakut began to appear.

Nevertheless, education remained on a low level among the broad Yakut masses. There were no Yakut national schools. Russian church and state schools began to appear in Yakutiya in the 18th century, but there were very few of them. Even in the early 1900's, there were only 11 rural primary schools in all of Yakutiya, and 57 parish and literacy schools. The masses had little access to these schools, and still less to the secondary schools; there were only 5 of these, and they were located only in cities. Of the Yakuts, it was mainly the children of toyons who could get into them.

Nevertheless, even at the end of the 19th century, a small Yakut intelligentsia began to appear—teachers, officials, lawyers and doctors, who had chiefly received education at Tomsk University. From among this intelligentsia there emerged individual amateurs of local history and folklore—the first Yakut ethnographers and collectors. But by their class affiliation and ideology, these first Yakut intellectuals were inclined to the toyon camp, and were infected with nationalism. Alongside this bourgeois-toyon intelligentsia, there appeared in the last years preceding the October Revolution, under the influence of Social-Democratic and Bolshevist propaganda by political exiles (particularly in the circle led by Yemelyan Yaroslavskiy), a small nucleus of progressive Russian cultural workers.

Socialist Reconstruction

Formation of Yakut ASSR

In Yakutiya, just as throughout the country, the establishment of the Soviet regime involved a fierce struggle against internal and external enemies. In the autumn of 1918 power was seized in Yakutsk by the followers of Kolchak with the help of the Mensheviks and Social Revolutionaries.[6] Hardly had the Yakutsk workers had time to overthrow the counterrevolutionary regime of Kolchak (December 15, 1919) when there flared up, particularly in the autumn of 1921, the kulak and White Guard revolts, led by tsarist officers and Yakut toyons who had been hiding in the remoter areas.

On February 16, 1922, the Presidium of the VTsIK (All-Union Central Executive Committee) adopted a resolution on the formation of the Yakut ASSR. On April 27, 1922, the Presidium, with M. I. Kalinin in the chair, reviewed this question again and decreed as follows: "To form a Yakut Autonomous Soviet Republic as a federal part of the RSFSR with its administrative center in Yakutsk."

In the autumn of 1922 the young Yakut Republic was faced with a serious threat: the American and Japanese imperialists had moved up General Pepelyayev's troops into Yakutya from Manchuria. The General received half a million rubles in gold from the American firm of Olaf Svenson and the British Hudson's Bay Company. The Americans and Japanese equipped Pepelyayev with weapons, ammunition and equipment. Food supplies and weapons were the responsibility of the Japanese

[6] The Mensheviks were a dissident wing of the Russian Social-Democratic Labor Party (RSDRP), which was also the parent organization of the Communist Party. The Social Revolutionaries (SR's) were moderate agrarian socialists; they participated in the government during the first months after the October Revolution.—Ed.

53:Tokarev and Gurvich E-4 (no date) 1964
RV2 Yakut RV2

474 and the Stalin farm in the Megino-Kangalasskiy Rayon. The first of these
[621] barely numbered 10 households in the 30's when first organized, but now
unites 265 individual households. This collective farm has many different
[433] branches. It has 1200 hectares of ploughland, 3000 hectares of meadow-
land, 2700 hectares of pastureland, and upward of 3000 head of livestock.
The collective farm has seven subsidiary farms for dairy-farming, horse-
breeding, reindeer-breeding, poultry and pigs. Since 1953, fox and rabbit
[377] have been reared on it. The farm has two power stations. The electricity
is used for purposes of illumination, threshing and cleaning the seed,
[234] grinding grain and sawing wood. An electric milking system for the cows
is being introduced.

Well-designed houses, schools and hospitals have been constructed in
474 the collective-farm settlement. It has its own club, library and radio-
relay station. A park has been made near the settlement, and there is also
368 a stadium. Films are shown regularly and amateur concerts are often
organized.

474 The Stalin collective farm in the Megino-Kangalasskiy Rayon became
the largest collective farm in the Republic as soon as the neighboring
311 collectives merged with it. By government decree, it is the possessor of
433 67,000 hectares of land, of which 2798 hectares are ploughland, and almost
11,000 constitute meadowland and pastures. The remaining land is taken
up by forests. The collective farm sows almost 800 hectares of wheat, 720
hectares of spring and winter rye, more than 250 hectares of oats and
bareley, and 55 hectares of vegetables and potatoes. In 1955 there were
about 3500 head of cattle on the farm, more than 1200 horses, 250 rein-
deer, and more than 100 pigs; furthermore, the collective farm has a sub-
sidiary poultry farm and a section for breeding fur-bearing animals.

474 At the present time the collective farm has three small power stations
[37] with a total output of 125 kilowatts. The electricity is used for threshing
[246] grain, driving a sawmill and operating lathes. In view of the increased
generation of electricity the farm has mechanized the delivery of fodder
to the byres. There are more than 500 different types of machines, 6 trucks,
2 passenger cars and 12 engines on the farm.

[434] In 1955, the farm's income was 2,700,000 rubles. The material status
of the farmers has been considerably improved.

At the same time their cultural standards have increased.

[212] There is not one single illiterate person on the farm: 120 farmers have
[871] a secondary education or higher, 10 of them are studying at universities
and 165 in tekhnikums and secondary schools. Many of the collective-farm
members return to their own farms after receiving their education.

[233] Great progress has been attained by the northern farms of the Nizhne-
Kolymskiy, Bulunskiy, Olenekskiy, Anabarskiy and other rayons. Their
[224] achievements are due to the overall reorganization of reindeer-breeding
and the trapping industry. On many of the farms there are Yakuts, Evenks,
[563] Chukchi and other minorities all working together.

Socialization of the reindeer and the creation of large herds has made it
474 possible to introduce such veterinary measures as stage-by-stage nomad-
232 izing based on the rotation of pastureland, inoculations, and day and night
233 guarding of the herds. In the past Yakutiyan reindeer-herders never made
use of dogs, which, for example, among the Nentsy make the work of the
herdsmen easier. Nowadays reindeer-herding dogs are used extensively
in the Nizhne-Kolymskiy, Allaikhovskiy and Bulunskiy Rayons.

474 The northern collective farms have not confined themselves to the tradi-
433 tional branches of economy, namely, reindeer-breeding, hunting and fishing,
233 and are courageously developing new branches. On most of the

53:Tokarev and Gurvich E-4 (no date) 1964
RV2 Yakut RV2

562 1949, 55 women were working as rural soviet chairmen. About 500 girls from Yakutiya are studying at different universities in the country. In the northern regions there were once hunters who used not even to mention the word "hunting" in front of women because of superstitious belief, but now there are even women hunters; the present figure is as many as 1000 women hunters and fishers. Many of them have gained the title of "advanced hunter."

Education

871 During the tsarist regime hardly any Yakuts were literate.[1] As soon as the Soviet regime had been consolidated, school construction was developed on a wide scale, as shown by the following table:

Schools	1917	1948
Primary	164	424
7-year	5	149
Secondary	4	30
Total	173	603

In 1917 there were 4660 children at school, but by 1948 the number was 62,942.

In the 1951-1952 academic year there were more than 600 schools functioning in the Yakut Republic, attended by about 66,000 pupils. In the 1955-56 academic year there were 20,000 pupils living in dormitories. When Yakutiya received its autonomy by a decision of the Council of Ministers of the Yakut ASSR, instruction in primary schools was changed to the Yakut language. This made it easier for Yakut schoolchildren to master their [191] subjects. From 1933 on, the teaching of all subjects in the 5th to 7th classes was switched to the Yakut language.

19 The teaching of main subjects in schools in the vernacular not only helped the pupils to acquire knowledge, but also furthered the rapid devel- ● 212 opment of the Yakut language and the solution of problems of terminology and orthography. From 1933 to 1947, about 400 book titles were published in the Yakut language in overall editions of several million copies.

874 Three teacher's schools and one pedagogical institute turn out trained [875] teachers for the Yakut Republic. In 1955 there were more than 4500 teachers, which was 15 times more than in 1917. The 17 tekhnikums and special secondary schools are attended by more than 3000 students. These academic establishments train teachers, agronomists, ship mechanics, lawyers, technicians, etc. A 2-year Communist Party School has been opened in Yakutsk and a Marxist-Leninist University. More than 1000 Yakuts are studying at universities of Moscow, Leningrad and Irkutsk.

Yakutiya has also trained its own scientific personnel. About 70 scientists have the degree of Candidate in Science in the fields of history, pedagogy, philology, agriculture, and other subjects. There are also doctors of science.

212 In 1942 Yakutiya celebrated the end of illiteracy among the adult population. Over the years of the Soviet regime more than 155,000 illiterate

---

[1] This conflicts with other data indicating the existence of a pre-Revolutionary Yakut intelligentsia of some dimensions and influence.—Ed.

53:Tokarev and Gurvich E-4 (no date) 1964
RV2 Yakut RV2

people have been taught to read and write. Work continues with those who are only partially literate in the network of adult schools. 212

In 1917 there were only two clubs, three small libraries and one museum in Yakutiya. In 1951 the Republic had more than 1000 educational-cultural establishments, among which there were about 500 reading rooms, several hundred libraries and 5 museums. At the present time there are Party schools in all rayons. In 1948, 986 amateur music and entertainment groups were functioning in the various clubs. There are regular amateur art exhibitions in the clubs and houses of culture. In the north, e.g., the Anabarskiy, Olenekskiy and other rayons,—Red tents with mobile film units have been set up for the population of the tundra. 217 778 871

Public Health

Planned medical assistance was not provided for the population of Yakutiya until the coming of the Soviet regime. By 1927 there were 37 hospitals, 50 medical-assistant points with 627 beds, and 20 outpatient clinics in the Republic. Over the years of the Five-Year Plans the medical network has been greatly increased. There are now more than 630 medical establishments in the Republic, which employ 500 doctors and more than 2500 personnel with intermediate medical training. 743

An important health center has been created in Yakutsk. The Republic hospital with 500 beds consists of several large standard blocks. It is fitted out with the latest medical equipment. There are also a number of specialized hospitals in Yakutiya. The 33 epidemiological stations and bacteriological laboratories are working hard; more than 500 clinical laboratories have been set up. Vaccination against measles, tularemia, etc. is carried out at a number of laboratories. Since 1940 medical assistance has been given to the population of the most remote parts of the Republic by aircraft. Flying surgeons performed 183 operations in the year 1951 alone. 743 744

The Yakuts have made great progress in safeguarding pregnant mothers and infants. In 1924 the first obstetric consultation office in the Republic was opened. In 1940 there were 9 state-owned maternity homes, 37 collective farm maternity homes and 37 permanent nurseries in service. In 1952 the number of nurseries had been raised to 82, with accommodation for 2644 children. 743 843 844

Particular attention has been given by the Yakut government to the campaign against a legacy of the past, i.e., such social diseases as tuberculosis and trachoma. A wide network of medical and disease-prevention establishments has been set up. Every man, woman and child undergoes tests for tuberculosis, and practically all the regional hospitals are equipped with X-ray apparatus. Antitubercular inoculation is normal practice. 744

In 1924 a special brigade was sent to Yakutiya from the center to make a study of different parts of the Yakut ASSR on the prevalence of trachoma. In 1945 the first trachoma clinic was opened. The incidence of trachoma has sharply declined as a result of tremendous work in preventive medicine and hygiene education; blindness due to trachoma has been reduced to nil. In many places there have been set up interrayon centers where specialized medical aid can be obtained. There are two mudbath resorts in Yakutiya. [164]

The number of medical officials has sharply increased. In 1952, as compared with 1922, the number of doctors had increased by a factor of 30, while there were 26 times more personnel with intermediate medical training. 759